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*Chinese Music.*

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*(Concluded from p. 314.)*

**S**O much on mathematical proportions. We now proceed to say a few words on

V.—MODULATION.

King Fang, first century B. C., is said to be the first to explain the transposition or modulation of keys. But the Yo Tien (樂典,) published in 1544, says that in A. D. 471 Tow Kung, a blind musician, presented a book with mathematical tables of twelve semi-tones and modulator to the Emperor Hiao Wén-ti, purporting to have been an ancient book. This book is said to have survived the burning of the books by Ch'in Tze-whang. But as the blind musician is said to be 180 years old, we fear the rest may be mythical. The modulator, given in Yo Tien of 1544, is a sufficiently interesting fact in itself. The scale is the old one of seven notes that has the semi-tone between 4th and 5th. It is precisely the same principle as Curwen's Modulator, but with the usual reversal of things counting from top downwards instead of from below upwards as Curwen's does.

VI.—A FEW WORDS NOW ON MODES.

Since the modes with us are distinguished by the position of the semi-tones, we are apt to think that Chinese airs, mostly based on the primitive scale of five notes that has no semi-tones, cannot possibly belong to any of our Western modes. Yet the effect in some cases is so distinctly major, and in others so distinctly minor, that the Chinese may be said to have major as well as minor modes. Generally the tunes are such, however, that you cannot tell which mode they belong to.

A good many distinctly minor airs, just like ours, dwell on the 6th or la as the leading note; the chord being l. d. m. l., although they don't speak of chords. Others again are nearly

equivalent to our old "re" mode, so rarely used but so effective. The only specimen of it that has fastened itself on my memory from among our Western tunes is the old Scotch tune "Martyrs." A Buddhist chant in re mode was taken down when heard sung by some hundreds of priests at their annual gathering in Wu Tai San in Shansi. It was sung antiphonally; the half not singing prostrating themselves till the other half finished, when they rose and sang while the other half prostrated themselves. That the minor mode is more prevalent among Chinese airs is accounted for by the fact that the Pentatonic scale, mostly in use, has two minor thirds in it without the alternative of a note between as with us.

We now proceed to say a few words on

#### VII.—HARMONY.

There is no such thing as part singing in China, nor have we met tunes harmonized in any book; only the melody is written. But the rudiments of harmony are to be found in a book published as early as 1525; how much earlier they were in possession of these rudiments we cannot tell. Their various instruments in the various keys are tuned in fifths and made to respond to one another in fifths. The sēng is often played in fifths and octaves. The Lama priests in Wu Tai San entone their prayers in very deep notes a fifth apart or an octave apart. When they began to do this we have no means of knowing.

Harmony, even in the West, only began about three centuries ago. Before that singing was in unison and antiphonal and sometimes fugal. The idea of harmony, strange to say, is said to have come from Northern barbarous hordes. The Dutch were the first nation to sing in parts, the Italians next took it up. The English have the credit of leading the van in glee-singing in the days of Purcell and Arne. Harmony, however, has been brought to its present perfection mainly by the Germans.

Our harmony, however, is utter confusion to the Chinese; doubtless they think it barbarous! The only harmony they think of is the harmony of the different sounds of their eight kinds of instruments, that is, using only the instruments that sound well together and are appropriate to be used on any given occasion.

We once sang a part of Handell's Hallelujah chorus, soprano and bass, in the hearing of a very efficient amateur Chinese vocalist. He declared that the lower part sung (bass) was supplied by their instruments, so there was not much difference after all between Eastern and Western music!!

It is advisable, I find, when leading the Chinese Christians at worship only to play the air before beginning, otherwise they have

not the least idea what is going to be sung. If it happens to be a tune, they can sing well; the harmony can be filled in while they sing. If it be a tune they don't know thoroughly, it is well to play *nothing* but the air till they know it, otherwise there will be many who never learn it at all and go on spoiling what might be very good singing; some growling any low sound that occurs to them, and others screeching a falsetto, both thinking they are faithfully imitating the sounds produced by the organ.

### VIII.—TUNE BOOKS.

These are very numerous, but may be divided into three classes.

1. Those containing music used in worship of heaven and earth and of ancestors. A book, published in 1525, professes to give this music; if so, it is certainly the most ancient music in the world, for it says the music has been in use from B. C. 2600. Another, published in 1544, gives the tunes sung to the ancient odes. These also profess to be as old as several centuries B. C.

2. There are books containing music used in worship of Confucius, which became national 500 years after his death (he became chief among Chinese sages 1100 after his death); some under date A. D. 1629, others 1741, and one book so recent as 1882.

As the tunes given under the last date are composed of thirty two notes, any of these can be used as a long measure. It would be advisable to transpose them to C or even D minor; originally they are in A minor and are too low for ordinary purposes.

3. There are popular song books. There was a standard song book, published in 1792, containing 456 tunes. These are divided into two kinds—Northern and Southern—the Northern using all the seven notes of the scale, the Southern only the five. Many tunes are called by the same name, but are totally different in their notes, e.g., of the Mo Li Hwa's there are many versions, also of Pu T'ien Lo or "Universal Happiness."

Some tune books give very good voice exercises. One called "Pa Pan" is known all over China. Probably this air is known by more people than any other single tune in the world.

Now we come to

### IX.—INSTRUMENTS.

The Chinese divide their instruments into eight kinds—1 metal, 2 stone, 3 earthen or porcelain, 4 leather, 5 silk or stringed, 6 melon or winds, 7 bamboo, 8 wood.

The Pa Yin—eight sounds—which the Chinese often speak about and which so many think refers to the eight notes of the scale, really means the eight sounds produced by their eight different kinds

of instruments. Hence the musical box, which to them seems quite an orchestra in itself, gets the name of the 'Pa Yin Ho Tsü' or box containing the sound of the eight instruments.

But of these eight kinds there are varieties, commonly—of metal 8 varieties, of stone 5, earthen 2, leather 9, silk or stringed 7, wooden 3, melon-shaped 6, and bamboo 5; in all 45 common varieties.

Besides these there were unusual kinds. In 785, in the reign of the Emperor Teh Tsung I, jade instruments were brought from India by the Buddhists. The Emperor Tu Tsung (1056) had a flute from Sz Chuan, made of something like tortoise-shell. About the same time they had some musical instruments of red ivory. Instruments were also made of the bark of beech trees. The Liao dynasty had instruments made of leaves, also of cocoa-nut. According to a book of the T'ang dynasty, stringed instruments were not equal to reeds, and reed instruments not equal to the voice. Then follows an incident of hushed thousands listening to a song sung by an eunuch without accompaniment.

In the 5th year of Hung Wu (1372) the Board of Ceremonies was ordered to make musical instruments and distribute them through all the Confucian colleges in the empire.

Among the stringed instruments the *kin* is the most ancient and honorable. The *pipa*, a guitar, is of foreign origin, but has been in China considerably over 1,000 years.

Among the wind instruments is the sweet-toned *sêng* with its perfect reeds. Few know that this small instrument is the ancestor of our harmonium or American organ.

A Russian, in possession of a *sêng*, built an organ with similar reeds. A Frenchman seeing it thought the reed might be used with a key-board without pipes. He succeeded, and this developed, has given us our harmoniums and parlour organs !

Among the curiosities of Chinese musical instruments are the musical stones, made in the shape of a carpenter's square and suspended in two rows of six, each giving one of the twelve semitones. In a Chinese book of the 12th century there is a picture of the Jews' harp, and the question arises, 'Did we get it from the Chinese, or the Chinese from us, or the Jews?' That book has a picture, too, of Pan's pipes.

A few words on orchestras or choirs. On great occasions at one time we find the number of musicians and dancers fixed at 64 each, divided into eights. At another time they had 108 musicians and 132 dancers, all over fifteen and under twenty years of age.

In the Kin and Liao dynasties, when they wanted special music twice a year, instead of having royal musicians always on hand,

they called in ordinary musicians and had them practising for twenty days. Their choir numbered over 300, consisting of—players 100, bird imitators 2, boys 71, girls 137; total 310. Afterwards the boys and girls were dispensed with. The same list gives—foot-ball players 32, door-keepers 32, banners and drums 40, wrestlers 21. These games were accompanied by music and were played in connection with acts of worship.

Now we come to

#### X.—DANCING.

The dance in China is so different from what we have in the West that many don't call it dancing, but posturing.

Dancing is divided into two kinds, civil and military, or the sacred and the secular.

By the military is meant that which we commonly see on the stage of the Chinese theatre, when a troupe comes in armed with spears and swords, bows and arrows, and goes through a regular sham fight, but all according to minutely prescribed forms. Acrobatic feats also come under this term.

In the sacred or civil dance, which is performed in connection with religious ceremonies—worship of heaven, of earth, of ancestors and of Confucius—they have eight; sixteen or more dancers, arranged symmetrically in rows of two sets, dressed in uniform, as also the singers are, holding in their hands a rod about a yard long, with one, two or more feathers, from one to two feet long, attached to the end of it.

At the sound of the first word of the hymn they take a certain position; it may be all alike, such as the holding of the rod high up straight in front of their faces. At the sound of the second word the two sets on East and West may turn and face one another. At the sound of the third word they may turn their faces from one another. Sometimes they bow half way down, sometimes they go on their knees, sometimes they make complete prostrations. The feather rod, in all cases, has also its definite position; now this side and now that. For particulars I would refer you to one of the music books, which is full of pictures of the positions. You will notice, too, that one foot is sometimes on heel and sometimes on toe in certain postures. This is carefully performed on high occasions in the worship of Confucius.

In former dynasties there are instances of women taking part in music and dancing, but in the present dynasty women neither play, sing, nor dance on occasions of worship.

In the public theatres, too, when they have secular music and dancing, the rule is that there shall be no women, but men personify

women both in singing and dancing, singing with falsetto voices. This probably is the origin of the falsetto singing, so commonly heard in town and country throughout China.

Now we come to our last point, viz.:—

#### XI.—USES AND EFFECTS.

Originally in China as elsewhere music was sacred. It was used at the worship of heaven and earth and at worship of ancestors and of Confucius.

The Yo Tien (Dictionary of Music) frequently mentions grants of musical instruments to various peoples; the Coreans being mentioned several times. They were usually grants to new temples.

The music used at worship of Confucius is very slow, and the notes within a small compass. The reason given for this is that as Confucius was the great exponent of the "Doctrine of the Mean" it was not proper to have notes either too high or too low! The notes range generally from A second line below the treble stave to A second space of treble stave, exactly one octave. Confucian music of the last and present dynasties is still preserved.

Music at ancestral worship comes down from the very earliest times. At death of Emperors, Empresses and Imperial concubines, however, all music was stopped for a given time. In the reign of Yung Lo, at the death of the Empress in 1423, all music was stopped for 100 days. Two years afterwards, at the death of Yung Lo himself, music among all officials, *foreign* as well as native, was stopped for three months, and at all marriages within that time. It was the same at the death of the late Emperor Tung Chi.

In the 7th year of Tun Swun (1464), at the death of an Imperial concubine, all music was stopped for five days. At the usual hours for music the choir and orchestra got ready as usual and stood, instruments in hand, perfectly silent in their places all the allotted time. This must surely have had a very mournful effect.

On all great occasions, such as coronations, receptions, receptions of Foreign ministers and the like, music was played, choirs of women sometimes taking part. On one reception of foreign Ministers we are told that the Foreign Ministers gave specimens of the dancing of their native countries.

On birth-days, and particularly on the coming of age of the eldest son, musicians are called in. This, too, from very ancient times. The eunuchs were sometimes trained as singers. An eunuch in the reign of Yang Ming-hwang, named Kao Li-sz, was a very celebrated singer. One day at a great feast, when thousands of people were

talking together the eunuch began to sing, and it was immediately as quiet as though not a single person was present.

The Chinese have various kinds of music to suit the five kinds of etiquette: 1. For joyful occasions. 2. To be used under calamities. 3. That for hosts welcoming their guests. 4. Martial music. 5. That used for congratulations.

As in the West the miracle play preceded the theatre, so the drama in China was originally sacred, and the music used was reckoned sacred. To the present day, with the exception of the theatres at the ports, Peking and perhaps large provincial capitals, theatricals to this day are generally given as an expression of thanksgiving, *e.g.*, for rain or good harvest. To meet this expense there is a local rate imposed. But *because* the theatricals are of a religious nature, that is, given in honour of some deity, the Christians have a dispensation from this imposed rate.

Under Mongol rule very frequently games accompanied the worship of heaven and earth, such as riding and shooting at willows while riding, or hitting a ball with sticks while riding at a great rate (something like the game called Polo in the West). At these games music was played, accompanied by much beating of drums, to encourage the players. The Mongol dynasty, too, had its *national* music.

Music was divided into secular and sacred in the Sui dynasty (589-618). The music played at marriages and on birth-days, so familiar to many of our ears, may be regarded as on the border-land between secular and sacred. The music played by bands of troubadours, while one of their number tells a story, is secular. It is a great treat to villagers when a band of these come to their village of an evening. The musicians find some suitable place, and the villagers, finished with their day's work, gather round them and enjoy an hour or two's entertainment of story and song, stories generally of famous men and women, with accompaniment of two, three or more instruments—a kind of guitar, the fiddle (*hoo kin*), the flute (*ti tz*) and the bones and drums. Fancy poor Goldsmith making his tour through Europe singly, maintaining himself on the uncertain pittance got by playing his flute!

In Tai Yuen Fu there was a single musician who went about, being a complete band in himself. He sang, played the fiddle, two kinds of gongs, cymbals, bones and bells. When he shook his head the bells rang; the bones were attached to his ankles, the cymbals to his knees, etc.

These Chinese troubadours, judging by their appearance, seem to be well entertained wherever they go.

The music played by the blind is also secular. The Chinese have no schools for the blind, except musical ones. That seems the only door open for them to gain a livelihood. It is pleasing to see the general respect paid to blind musicians by the Chinese.

A noble example of using blind musicians for the spread of Christianity was given by Candida, the daughter of Paul Sü—the highest official that ever joined the Christian Church in the successful days of the Jesuits—whose home was in Siccawei, Shanghai. She trained blind men and boys to sing Christian hymns, and sent them out to sing them in the streets.

Mr. Murray in Peking is rendering good service to the Christian Church in China now by teaching music as well as other things to his blind pupils. He has provided good organists for several Christian Churches already in Peking, here and in Manchuria.

During the last twenty years a Protestant convert has written the whole Bible story—a sort of *Paradise Lost* and *Paradise Regained*—in the usual story-teller style, each chapter given first in prose for recitation and then in verse for singing. It has been so much appreciated that many, who could not get a printed copy, transcribed the whole book.

As already said, we have adapted some airs of Chinese songs, Buddhists' chants and Confucian chants, to be used in Christian worship, vocal and instrumental. In Tai-yuen-fu, two Sundays in the month, when our evangelists came in for their weeks' study, we had to help in the praise, besides the Mason and Hamlin organ used every Sunday, two flutes and a flat drum, which last kept us most mercilessly up to time.

So we have different kinds of Chinese music variously used—in worship of heaven and earth, worship of ancestors, worship of Confucius, at funerals, at weddings, at receptions on birth-days and other great occasions, and martial music, that given by the blind and strolling musicians, and lastly, that used in Christian worship.

We have already touched on some of the effects—taming wild animals, transforming the manners of a people, moving heaven, propitiating the spirits of heaven and earth, mountains and rivers &c. Their books also dwell on the elevating effect of good music. In a book for women, which I read many years ago, mothers are advised to invite good musicians to sing and play to them, so that their minds may be elevated, and that in consequence the minds of their offspring may be elevated.

In speaking of effects of music we must refer again to the fanciful explanations of the five notes. The reason for these is, that

in their classifications of eight kinds of musical instruments they have embraced all nature, and by the fixing of Hwang Tsung—their lowest pitch-pipe—and the mathematical proportions which make the other notes related to it, they think they have found out the vital breath which animates all things. This is why they begin a certain kind of music at the winter solstice, when the sun begins to return to revive all things, and they begin another kind of music at the summer solstice, when the sun begins to recede. This is also why they make their music related to the twelve moons of the year and the twelve hours of the day. By performing all kinds of music they believe that they thereby affect all nature—heaven, earth and man.

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### *Sabbath Obligations.*

BY REV. F. M. PRICE.

THE fact that the Chinese people are strongly materialistic, is apparent to every one who lives among them. Sabbath observance emphasizes a spiritual idea. The day held sacred suggests thoughts of God and man's relation to Him, and its proper observance brings blessing both to him, who "keeps it holy" and the community in which it is observed. The importance of the proper observance of this day invites us to a careful and thoughtful discussion of "*Sabbath obligations.*" I shall briefly discuss:—

#### I.—THE TEACHING OF THE SCRIPTURES ON THIS SUBJECT.

Sabbath observance is enjoined by a clear and explicit command—"Remember the Sabbath day to keep it holy."

Whether "remember" means that the Sabbath was in existence before this command, in its present form, was given, or whether it is used to give emphasis to the command, is a minor question. It is clear that God intended that His people should make the Sabbath a holy day. The Hebrew word translated, "keep holy," means primarily to set apart, to separate, and is used throughout the Scriptures to describe those persons or things especially set apart to the service of God.

Aaron and his sons were set apart to the service of the tabernacle; the tabernacle itself was sanctified, or set apart, by the anointing with oil, and the altar and the vessels used in the service were said to be separated or sanctified. In all these the same word is used. As applied to the Sabbath, this word means that the day was set apart for a sacred object, to be a devoted day, given to the service of God as it should please Him to direct. This is evident, not

only from the examples just quoted, but also from the fact that God especially blessed the Sabbath day, and speaks of it as "my Sabbath" and "my holy day."

The idea of physical rest is plainly contained in the commandment, and is a beneficent provision for the wants of laboring men and beasts, but this is only incidental to the supreme end of securing the holiness of God's people and through them the blessings of religion to all mankind. Without physical rest there could be no Sabbath, but resting on the seventh day does not necessarily mean that the day is kept sacred unto the Lord.\*

It is a significant fact that this commandment is contained in that collection of laws designed to cover the whole duty of man, in political and social life, and is esteemed of equal importance with those universal principles which every man's conscience approves, be he heathen or Christian. There can be only one valid reason for lightly regarding this commandment, namely, its repeal by God Himself. If God has not repealed this law, it should stand or fall with the other nine, with which it is inseparably connected.

In Isaiah lviii. 13. we have a clear setting forth of the nature and importance of Sabbath observance—"If thou turn thy foot away from the Sabbath from doing thy pleasure upon my holy day, and shalt call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father."

In this we observe that the Sabbath was to be esteemed as "the holy of the Lord;" that it was to be considered a delight and not a burden; that on this day God's people should especially honor Him by turning aside from their own pursuits, pleasures and ways, and that God promises especial blessings upon those who faithfully and in the spirit of this command keep the day sacred.

These two passages, the one containing the commandment as it came from God, and the other, after seven centuries, setting forth the spirit and intent of the commandment, give us a clear idea of what the commandment was intended to do. Whatever may have been the practice of the children of Israel, however imperfectly they may have observed the spirit of this teaching, and however foolish and burdensome were the injunctions which the Scribes and Pharisees drew

\* Dr. Hackett says: (Smith's Bible Dictionary, Article, *Sabbath*), that "There is a probability, though not more, in the opinion of Grotius, that the seventh day was deemed sacred to religious observance, but that the Sabbatical observance of it, the cessation from work, was superinduced on it in the wilderness." This view is supported by Exodus xvi. 22. seq.

from it, the command stands in the Scriptures as an expression of God's will to His people and cannot be lightly regarded by His Church.

We may further notice:—

(1.) The neglect of the Sabbath ranked foremost among national sins. A man was stoned for gathering sticks on the Sabbath, and severe penalties were threatened upon those who violated its sacredness.

(2.) Great blessings were promised to strangers who observed the Sabbath—"Every one (stranger) that keepeth the Sabbath from polluting it will I bring to my holy mountain." (Isa. lvi. 6.) This language is prophetic, and looks forward to the ingathering of the heathen people, first in time, of Israel, and afterward under the Christian dispensation.

(3.) The Sabbath was a sign between God and His people—"I gave them my Sabbaths to be a sign between me and them." (Ezek. xx. 12.) The keeping of the Sabbath has ever been and is to-day a peculiar mark of God's people—of that nation whose God is the Lord.

(4.) Faithful Sabbath observance marked the spiritual and national prosperity of God's people, and its neglect, their decline.

Is this true, only, of God's ancient people? Touch the Sabbath of the Church of Christ and you touch her spiritual pulse.

(5.) God is praised for the gift of the Sabbath. In Neh. ix. 14, it is looked upon as a peculiar mark of God's favor to His people that He gave them His "holy Sabbath"—something that had not been done for any other people.

From this hasty review of the Old Testament teaching with respect to the Sabbath, we conclude that Sabbath obligations are binding upon the church of God, that these cannot be neglected with impunity, and that their observance is highly conducive—nay even essential—to the spiritual life of the people of God.

Has this teaching been reversed? has it been superseded by higher, more spiritual, teaching? It is difficult to see how any teaching could show a higher spiritual aim and object, or how any rules could be more appropriate to the proper observance of the day, or better calculated to stimulate one's spiritual life than what we find in Isa. lviii. 13, but it is profitable to consider the example and teaching of Christ and the Apostles on this subject.\*

In doing so we should bear in mind two things:—

(1.) That the Jews, at the time of the coming of Christ, were strict observers of the letter of this and all other laws. There was

\* For an extended discussion of this subject see Bib. Sacra for July, 1889—"The New Testament and the Sabbath."

no danger that they would violate the letter of the teaching with reference to the Sabbath day. They scrupulously kept the Sabbath.

(2.) The scribes and pharisees, in interpreting the meaning of this commandment, had mistaken its import and aim and had burdened it with many severe exactions, binding burdens upon men "grievous to be borne." Indeed it is difficult to understand how it was possible for them to go to such an extent of folly and ridiculous teaching. It was forbidden in the law to carry a burden on the Sabbath day, but the weight of a dried fig was a burden. Cold water might be poured upon hot water, but the reverse was not allowable. Cold and warm compresses were forbidden. Hot water could not be thrown over oneself, lest the vapor arising therefrom might cleanse the floor. It was unlawful "to put a vessel to receive the oil that might drop from the lamp." A chair might not be drawn along the floor, lest it should produce a cavity in the floor. In dressing, nothing was to be put on that could be taken off and held in the hand, as that would be bearing a burden. Women might not look in the glass, lest they should discover a white hair and attempt to pull it out, which would be a grievous sin. It was unlawful to wear false teeth or a gold plug in the tooth. "A radish might be dipped in salt, but not left in it too long, as that would be to make pickle." To kill insects is strictly forbidden, since to kill a flea is like killing a camel.

In the words of Edersheim, "Through 64½ folio columns in the Jerusalem, and 156 double pages of folio in the Babylon Talmud, does the enumeration and discussion of possible cases drag on, and yet in all these wearisome details there is not a single trace of anything spiritual, not a word even to suggest higher thoughts of God's holy day and its observance."\*

Properly to understand the attitude of our Lord toward the Pharisees and His Words with reference to the Sabbath, it is necessary to keep these two facts constantly in mind.

It was necessary that this rubbish should be cleared away, and that the Sabbath law should be restored to its original design, and its meaning set forth again in a clear and unmistakable light.

Bearing in mind these things let us notice:—

#### 1.—*The Example of our Lord.*

It is remarkable that we are unable to find a single act of our Lord, which would suggest to our minds a violation of the Fourth Commandment, as the church at the present day receives and expounds it.

\* Edersheim's Life of Christ, Vol. II, p. 777.

He did not buy or sell on the Sabbath. He did not take long journeys, nor carry burdens on the Sabbath, and so far as appears, He did nothing that violated the Old Testament on this subject. This fact is significant.

It is true that He healed diseases on the Sabbath day, but even the Rabbinical law allowed that in certain cases. He attended a feast on the Sabbath, not, however, to make merry, but to use the opportunity to teach. He defended His disciples when they went through the corn-fields and "plucked the ears of corn and did eat, rubbing them in their hands." According to the teaching of the Pharisees this involved two sins, namely, that of reaping, and threshing, and for this reason they found fault with them. Now there is nothing in Christ's answer directed against proper observance of the Sabbath, but against the foolish and burdensome tradition of the Pharisees. Furthermore, if Christ did not believe in the obligations to keep the Sabbath why did He not say so? Why did He, on two different occasions, try to convince the Pharisees that His act did not involve a violation of the Sabbath? On the occasion just noticed He referred to David's act as an example of what was allowable on the Sabbath, but did not say that David was exempt from the obligations of the Fourth Commandment. The priests also are referred to who evidently receive this law. On another occasion, when He healed the man with a withered hand, He appeals to both the teaching and practice of the *Pharisees* in justification of His own act—"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" From the example of Christ we see that Christ not only did not violate, or disregard the Sabbath, but that He endeavored to show that His acts were consistent with the Fourth Commandment.

## 2.—*Words of Christ.*

(1.) "The Sabbath was made for man and not man for the Sabbath." (Mark ii. 27.)

Do these words annul the Sabbath law? They rather establish it. Was the Sabbath made for man that he might destroy it? Was its observance to be at his own caprice? If so, then it was simply folly to give him the Sabbath, for it was morally certain that man would destroy it. This law was made for man, as were the other nine commandments, to promote his welfare and to meet his needs, and not that he might use his ingenuity in explaining it away, or in burdening it with severe and useless ordinances. So far as these words are concerned, then, they affirm the Sabbath law.

(2.) "The son of man is Lord also of the Sabbath." (Mark ii. 28). "The son of man" is used in Scriptures only to designate our Lord, and refers to Him not as human but as divine. As "the son of man," He "had power on earth to forgive sins." (Matt. ix. 6.); as "the son of man," He "suffered for our sins." (Mark viii. 31.); as "the son of man," He stands at the right hand of God in heaven. (Acts. vii. 56); as "the son of man," He will come again in His glory, and sit on the throne of His glory. (Matt. xxv. 31.); as "the son of man," He will judge all nations. (Jno. v. 27.); and as "the son of man," He is "Lord of the Sabbath."

Now it seems clear that these words of our Lord reaffirm, what is affirmed repeatedly in the Old Testament, that the Sabbath is peculiarly God's holy day. The Sabbath is Christ's own institution, and He has the authority to teach what its proper observance should be. He refused to allow that the Pharisees had authority to determine what every man should do, in detail, on this day. He did not Himself attempt to do this, but by His own example and teaching He reaffirmed the Sabbath law. No act of His, no word of His can, by any fair interpretation, be made to cast reflections upon this "holy day." He honored it in its proper observance; He honored it by recognizing its authority. It was enough for Him to reaffirm the law; with the law established He was willing to leave the details of its observance, in individual cases, where we should be willing to leave it, with every man's conscience before God.

We have seen, then, that so far as we can determine from the words and example of Christ, that the Old and New Testament teachings are in perfect harmony; that Christ simply divested the Sabbath of its burdensome ordinances and restored its original meaning.

### 3.—*The Epistles.*

It seems, at first, remarkable that in the New Testament there are not distinct commands to keep the Sabbath, and no warnings against breaking it, but this is not especially strange, for there was no call for teaching on this subject. Sabbath observance was so well maintained, and existed so distinctively as a mark of God's people, that its reinforcement was not needed. The early Churches were largely established in Jewish communities, and with them there would be little danger that this law would be neglected. There would be danger, however, that this Jewish element in all the Churches would insist on the observance of the day according to the Rabbinic code, and that those who were free in Christ Jesus would oppose such an interpretation of God's commandment. In fact this latter did occur, and along with it the attempt to impose upon the Christians the keeping of Jewish feasts.

In Rom. xiv. 5, 6. Paul writes: "One man esteemeth one day above another, another esteemeth every day alike. Let each man be fully persuaded in his own mind." The absence of any special reference to the Sabbath in this passage robs it of force as an argument against the sacredness of that day. The probability is that it refers to a custom of regarding certain days as especially propitious, and that there were those who sincerely believed that such days should be held sacred. Paul grants this privilege to those who so believe, but denies the right to impose these obligations on others.

In Gal. iv. 10, we read: "Ye observe days, and months, and seasons, and years; I am afraid of you, lest by any means I have bestowed labor upon you in vain." The argument of this epistle is against justification by the deeds of the law, and enforcing justification by faith in Jesus Christ. These Galatian Christians had been led astray by Judaizing teachers, and were depending on these acts of conformity to the Mosaic law for salvation. Paul is endeavoring to lead them back to Christ, their Saviour, and his whole argument keeps this end steadily in view.

The Sabbath may or may not have been included in this enumeration, and it makes no difference. To observe any day for such purpose would be Pharisaism and manifestly wrong, but to rebuke them for this would not in any wise reflect upon proper Sabbath observance. Essentially the same is true of Col. ii. 16—"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbaths." The word "Sabbaths," being in the plural form, naturally refers to the Sabbath, the Sabbath year and the Jewish feasts, with which the Sabbath was so closely connected, and Paul would allow no one to lay the burden of these extra-scriptural ordinances on the church of Christ. There is nothing in these words about abrogating the fourth Commandment. It is probable that the Colossians, being an almost purely gentile church, observed Sunday instead of the Jewish Sabbath day, and the Apostle gives them liberty in this respect.

Whatever Paul's personal view may have been, there is nothing in the inspired word to show that the churches, formed under his teaching, did not receive the full decalogue. His strong words with reference to justification by faith in Christ alone, did not in any way annul the ten commandments. This point he carefully guards in Rom. iii. 31—"Do we then make void the law through faith? God forbid, yea; we establish the law."

The change of the day is an interesting inquiry, but not essential to our argument here. A few words, however, on this point may not be amiss.

It should be observed : (1.) That the commandment does not say remember the seventh day to keep it holy, but "remember the *rest day*." (2.) That the Apostolic church had the authority to change the day of the week if they so desired. (3.) That the change was in fact made, not by any definite command, but by the practice of the early church, which has continued to this time. (4.) That the seven-fold division of time contains all of suggestive value in the commandment, for it brings to our minds the facts of creation, the rest of the creator, and points to God as the author of the universe. (5.) That the first day of the week brings to mind a new fact and commemorates the world's greatest event, namely, the resurrection of our Lord Jesus Christ, being proof of His triumph over the world and the truthfulness of the religious system which he taught. As this is not meant for an extended discussion, we cannot argue these points, but it is very clear that a change of day, which preserves the spirit and intent of the fourth Commandment, in nowise abrogates that commandment; it rather affirms it. The seven-fold division of time preserves to us the law and all that is valuable in the Sabbath; "The Lord's Day" (Rev. i. 10.) preserves to us the fact of the accomplishment of the world's redemption; and the two, happily and divinely combined, secure to us one of the richest and most beneficent of God's gifts to men—THE HOLY CHRISTIAN SABBATH. Another question of interest and importance is : The Sabbath and the Lord's Day in the early church.

In general it may be said that the two are never connected, save by way of comparison; to the church fathers the Sabbath and Sunday were two distinct days. The epistle of Barnabas, in the early part of the second century, has these words: "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead." The well-known letter of Pliny to Trajan, early in the second century, mentions the custom of the Christians to assemble on a stated day for worship. Justin Martyr, A. D. 140, speaks of Sunday and explains its import.

It is further referred to directly or indirectly by Dionysius, A. D. 170; Irenæus, A. D. 178; Clement of Alexandria, A. D. 194, and others. Origin says: "It is one of the marks of a perfect Christian to keep the Sabbath day," and Peter, Bishop of Alexandria, A. D. 300, says: "We keep the Lord's Day as a day of joy, because of Him who rose thereon."\* An examination of these early writings leads to this result: † "From early times it had been the custom of the Church to observe Sunday by special religious exercises and by

\* See Smith's Bible Dictionary; article: Lord's Day.

† Fisher's History of the Christian Church, page 118.

an increasing abstinence from the pursuits of secular life. This custom was made a law by the Council of Laodicea (363). Constantine legally recognized it in 321, by forbidding the courts of justice to hold their sessions upon that day, except for the humane purpose of manumitting slaves."

We see, then, that faithful obedience to the fourth Commandment is enjoined by precept and example in the Old and New Testament Scriptures and in the writings of the early church. Why should it not be so? The commandment was given for a beneficent purpose; it was designed to be, and has been a blessing to the human race, physically, intellectually and spiritually; obedience to this law has ever been a source of blessing to the Church and to communities and states, and it is one of God's appointed means by which His children attain to holiness and completeness in Him. Every reason given for its abrogation is a plea for indulgence, and indulgence ever tends to degeneracy of character. The Christian Church in China should carefully maintain the integrity of the decalogue, should lay immovable foundations on "thus saith the Lord" and patiently endeavor to secure to the Church in this empire all means to holiness and strength, which the Great Head of the Church has placed in their hands.

It is sometimes urged that this view of the Sabbath is legalism, and tends to formal observance of the law for the law's sake; that we are not under law, but under grace, and that love should be the Christian's guide in this matter. The words have force, but not as an objection. The tendency to formalism is inherent in men, and liberty may be an occasion to the flesh and become a yoke of bondage. Furthermore, the view here urged is not legalism, but true liberty, as opposed to license. We love God, and because we love Him we keep His commandments, for all the commandments of God are but expressions of His beneficent will. The laws of God are as truly a revelation of His love and care for men as the gift of Jesus Christ. It is a grievous mistake to suppose that the commandments belong to an earlier age than ours, or that any one of them has become antiquated. Formalism never has been pleasing to God, nor can be; nevertheless, "this is the love of God that we keep His commandments." The Master said: "Whosoever therefore shall break one of the least of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven."

## II.—PRACTICAL REASONS FOR SABBATH OBSERVANCE IN CHINA.

China pleads with us for the holy Christian Sabbath with its best and most helpful privileges.

**1. *The Spiritual Condition of the people pleads for the Sabbath.***

—Say not that the Chinese are well enough without the Sabbath day. The picture of spiritual and moral desolation, of materialized minds and corrupted lives, is sufficient to make every heart bleed.

In every walk of life, among all classes and conditions of people, the same lack of spiritual ideas confronts us. The extent of Sabbath observance is an indication of the spiritual condition of the people in Western lands, and here in China we have the awful desolation of a land that has no Sabbath. These materializing tendencies must be stopped; this spiritual darkness must be enlightened. Can it be done without the Sabbath? In this nineteenth century of our Christianity we find Sunday necessary to our spiritual life and growth, and can we expect China, with such odds against her, to accomplish what we cannot with so much in our favor? China will never have her rights and just privileges until she has the Christian Sabbath. Give us the Sabbath for China and the victory is ours—her salvation is sure.

**2. *The ignorance of the Chinese pleads for the Christian Sabbath.***

—Many of the Chinese can read a few characters, but the number who can read, so as to obtain any range of ideas from their reading, is exceedingly small. The day of rest and the teaching of that day are both an intellectual stimulus and a source of information, and especially is this true with regard to Christian ideas and knowledge. The people have their intuitions, and the native religions and Buddhism have given them some spiritual ideas, but after all this, how little they really know! Dark indeed is the heathen mind!

Now, the Sabbath properly observed, is an object lesson. It teaches: (1.) That there is one true God, who is the creator and upholder of all things. (2.) That men may know and worship this true God. (3.) That there is an importance attached to worship and prayer, which demands one day in seven for its performance. (4.) That money getting and enjoyment are not the all important things; it is better to lose money and keep the Sabbath than to save money by violating it. (5.) That the creator and ruler of the world is interested in men, has made provision for their needs and seeks their praise and service. These and more are suggested by the Sabbath day to the community at large. Who can measure the influence in Christian homes of the observance of this day? Who can tell its effect upon a godless and thoughtless community? One day in seven the thoughts are turned to God. One day in seven the usual occupations cease, and comparative quiet reigns in the home or community. Why? Because there is a God who loves and is interested in men.

There is an addition to this—the opportunity for studying and hearing the doctrines of our Lord, as taught in books or Christian Churches. And still again, there will be opportunity for reflection, without which men's souls become imbruted. To call the Chinese from their work to the house for a service and then send them back again to their work, gives them no time to think for themselves, is really no Sabbath for them, and is much like washing the sow and turning her out to wallow again in the mire.

3. *The need of rest, joy and delight in the Sabbath*, is as real with the Chinese as with us, and urges us to give them the Sabbath.

What a round of toil or ceaseless, monotonous employment life in China presents !

Think of the merchants, whose shops are open from new year to new year; of the mechanics, who see no break from one full moon to another; of the millions of homes, where every day brings the same details, with rare exceptions, the year through, and tell me will not the Sabbath be a boon to them ?

This ceaseless grind, grind, *grind*, without the hope and consolations, of religion, is what makes so many sad looking faces, and crushes out the nobler sentiments of the hearts here in China. The Chinese will appreciate the blessings of this day when they are secured to them. A Chinese official said to Minister Angell, " Of all your Western institutions the Christian Sabbath seems to me to be the most beneficent ; I often long for a time of quiet and rest, but it is not afforded me." A Chinaman of my acquaintance said, " Your Sabbath is a good institution," although he did not keep it.\*

And here is a point that needs especial emphasis. The Sabbath is not a burden, but a special privilege granted to men through the mercy and love of God, and its observance is enjoined upon us for our happiness and good. In the Jewish Church it was not allowed to fast on the Sabbath, and the day was to be enjoyed. The idea that the Sabbath is a burden, that its obligations are to be recognized with reluctance, that we should hesitate to bind this burden upon the Chinese, and that its careful observance is a serious difficulty in missionary work, is of the devil and not of God. Let us offer this day to the people as one of God's gifts to a weary and burdened world. Let us teach those who are yet babes in Christ, that this boon comes to them at this late age of the world, solely because God is love and has never ceased to think of them.

\* I am informed by a Chinaman, who seemed to know, that " a Sabbath was observed in China during the Sung Shao and later. It was enjoined upon the people to turn aside from their secular pursuits, and avoiding all labor and pleasure, give themselves to meditation and study one day in seven. They were to rise early in the morning of this day, close their doors, refuse to see all guests, call to mind their blessings and think over their sins." The account of this will be found in a book called *Yang-chéng-lei* (養正類), under *Chi-fu-kuei* (七復規). I have not this book to verify his statements, but if this is true, it is an interesting fact.

4. *We need the Sabbath in missionary work as a test of the sincerity of those who confess conversion.*—It was no accident that made Sabbath obligations binding upon the stranger who entered the Jewish Church. The object of the Sabbath is not such as a heathen would be likely to approve, and being peculiar to the Christian Church, it is especially suited to test the sincerity of those who confess to believe the doctrines. The observance of the Sabbath is a peculiar mark of the Christian, and is both a silent testimony to the power of the Gospel and a rebuke to the worldliness of ungodly people.

It is peculiarly valuable because its observance cannot remain long a secret. The merchant who closes his shop on Sunday, or the farmer who ceases from work on that day, will be questioned by neighbors and friends and have opportunity to testify to the Gospel they believe. It may and does become an occasion for ridicule and persecution, and for this reason that the arch-enemy of the Church sees its importance, and will, if possible, prevent its acceptance by the people.

The fact that the Chinese are so ready to make it a test, is an argument in its favor, and that it seemingly, at least, demands sacrifice, renders it a safeguard against deception and hypocrisy. Better a thousand times is this than the promise of pecuniary help, for it is wholly in harmony with the words of our Lord, "If any man will come after me, let him deny himself and take up his cross", a passage just as applicable to the Chinese as to any other people. It is the office of the Holy Spirit to work through the Word of God, and it is the duty of the Christian teacher to declare "the whole counsel of God." To rob the spirit of this means of blessing and purifying the Church is certainly *not* the work of a Christian teacher.

### III.—SOME QUESTIONS SUGGESTED BY THE DISCUSSION.

1. *How shall the Sabbath be observed by the Chinese?*—The Scriptures give the only safe answer. They should cease their secular employments and devote the day to the Lord. The meaning of this commandment should be clearly set forth and practically applied to their circumstances.

2. *What shall we promise those who fear they will suffer if they keep the Sabbath?*—We may promise them all that God's Word promises and trust God to vindicate His word.

The nation that observes the Sabbath will doubtless be blessed as a nation, and in general the individual will, in the end, prosper in and through his obedience to this law as in the case of any other law.

Disobedience often promises temporal advantage, and in a world where there is so much sin, obedience often entails suffering, but in the end obedience and righteousness will secure greater prosperity to the individual than disobedience and unrighteousness. In China, where the government does not enforce the laws of God, there will naturally arise persecution against those who depart from time-honored customs, and suffering and loss will be the result. Here individuals must stand forth as representatives of a principle and be willing to suffer for it until the principle is generally recognized and becomes embodied in the laws of the country. Where the claims of Christ are not recognized, the disciples of Christ must suffer with Him. But we have the promises of God's Word, which we should wisely interpret and use for the comfort and encouragement of His children in China, and ourselves rely on the assurance that He will not suffer them to be tempted above that they are able. Both the teacher and the taught should have faith in God.

3. *Shall we require strict observance of the day from all our Church members?*—To answer this question wisely is very difficult? We certainly should urge strict observance on all. There will be lapses and failures, and with the highest standard, we shall come far below what we desire in this respect. In the present condition of the church in China there will be a strong temptation to break the fourth Commandment, and these people will not be one whit behind their Western neighbors in excusing themselves in that which they allow. It has been the general custom, I think, to require those who have command of their own time, such as farmers, shop-keepers and masters of their own establishments, to observe the Sabbath day, while liberty is given to those who are in the employ of others. In the majority of cases it will doubtless be possible to keep the commandment, and where there is a purpose to do so, many clerks will find their employers ready to give them the day if they will lose the time. In cases of failure careful attention should be given to them, so as to fasten the responsibility where it belongs.

A determination on the part of the missionary to secure the very best results possible will work wonders as in all lands.

We should not fear discipline, for it is only careful discipline that will give a healthy vigorous Church. A church that does not keep the commandments is a well nigh powerless Church. Teaching and practice are so widely separated among the native sects, that the connection between them is buried from sight. It is the glory of the Church of Christ that they are brought into harmony, and it is the duty of the minister of Christ to be unceasing in his efforts to bring them into *perfect* harmony.

4. *What is our example in this respect? Is there any fault with us?*—I have heard that there are those who permit buying and selling in their courts on Sunday! It is a grievous mistake. I have heard of a man who purposely and unnecessarily bought a suit of clothes on Sunday. It seems incredible. Such a man is a reproach to the name of Christ, and should read and ponder Matt. v. 19 and I Cor. ix. 26. 27.

These, we believe, are exceptional cases, but they show that there is danger that we fail to appreciate the significance of this day. Our example in this respect should give no uncertain meaning. Personally we need the day as a means of grace, and as God's ministers we need to set before the people as perfect an example of obedience to Him, whose we are and whom we serve, as is possible in our imperfect state. What a power for good the church in China would be if the 30,000 converts faithfully kept the commandments of God! Then, indeed, would she be a light on a candlestick giving "light unto all that are in the house."

"Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

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### *The Black-board as a Missionary Agency.*

BY REV. T. BROWN.

ILLUSTRATIONS have always been used in public preaching since our Lord set us the example, and as a means of fixing Christian truth in the minds of hearers, they are indispensable. This we take as an axiom; it is self-evident.

Many methods of illustrating Christian truth have been used: *pi-fangs*, the classics, Chinese proverbs and magic lanterns; all with the desire to lead the Chinese mind to goodness and to God. Each has its place, and He is pleased to use each in His service.

There is something more, however, that we can do in the shape of illustrating Scripture truths. And I now make a plea for the Black-board as an important accessory means in teaching the Chinese.

The illustrations may be of two kinds—pictorial and textual.

By the first I mean pictures drawn on the Black-board to illustrate the truth through the medium of the *eye*, which the preacher or teacher tries to impress through the medium of the *ear*.

Let us review some of the difficulties connected with pictorial illustrations. The first will be the artist, and this may seem a fatal difficulty to many. But even this vanishes when we see an example of the simpler illustrations.

A born artist can draw as elaborate pictures as he pleases, but for ordinary mortals, a more simple illustration like the following can be easily drawn :—

子果好結樹好



子果好不結樹好不



The lesson will be readily seen in the above.

The good tree, straight and healthy, brings forth good fruit; while the evil tree, crooked and sickly, brings forth bad fruit.

Moral :—By their fruits shall ye know them.

Again, we may take the following practical illustration, which a school boy might draw, but which contains a deep and real truth :—

## 審判



The above, though simple, will bring out the idea of being judged by God.

Moral:—Weighed and found wanting.

Again, take an illustration of Lot being surrounded by bad company which, with the aid of a piece of string and chalk, can be easily drawn.

## 中間

怎麼出來

怎麼進去

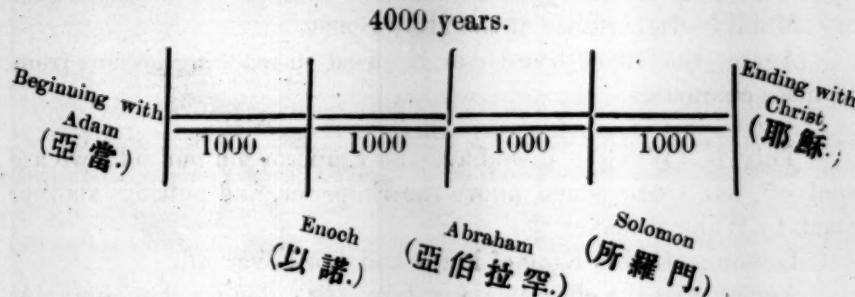


The idea is to represent Lot as completely surrounded by evil and peril. How came he in? What was his motive?

Make a way of escape by erasing a place in the line and describe Lot's rescue.

Moral:—Avoid bad company.

Again, the following will show how Scripture chronology can be represented on the Black-board:—



Following periods can be shown in the same manner.

The foregoing are very simple, and with a little practice can easily be drawn.

Let us now notice the textual illustrations, for which a Black-board is very useful. Let me ask, who has not been discouraged after the delivery of a well thought out discourse, to find that the text has been forgotten before the day ended, and as for the firstly, secondly, and thirdly,—often before leaving the chapel? How then can we obviate this discouragement? I answer, by using the Black-board we can fix the text in the minds of our hearers, at least for a longer period.

The Chinese teacher, with bright coloured crayons, can write the text and divisions in large characters, and this method will impress them on their minds as no amount of repetition can do. It might be well to have the whole congregation repeat them in unison before leaving the chapel.

Then, the Black-board is useful for mottoes, such as the following, for example:—

無有聖神

無	無	無	無	無
能	能	能	能	能
守	有	免	沒	愛
主	謙	去	有	人
聖	卑	驕	分	如
日	心	傲	爭	己

The foregoing will read two ways: First, as it stands; secondly, by crossing out all the (無) characters.

Moral:—Importance of the Holy Spirit.

Again, the Black-board can be used in teaching lessons from Chinese characters.

### 王

This is (Wang); if we have the Emperor on our side we are well off, but there is one above the Emperor, and putting another mark to Wang it makes 主.

Lesson:—God is King of kings and Lord over all.

Again, take the character for Love (愛), deduct the character for heart (心) and the character becomes 受.

Lesson:—Our heart is essential in loving, either God or man.

Space forbids us giving more examples of what can be put on the Black-board. It need not necessarily be the missionary who does this, although he should superintend it, lest unsuitable illustrations are given.

I know of three chapels in North China, where this system is used—Tung-chou American Board, Peking Methodists and Tientsin Wesley Chapel; in each case the illustrations are drawn by a Chinese boy; in our own case the boy is very poor and half-blind. He took a few lessons at first; now we supply him Black-board, crayons, and a suggestion for the Sabbath illustration, and he supplies us with a suitable picture.

What then is the utility of the Black-board in public services?

1st.—Where the Black-board has been used it commends itself to both foreigners and natives. This is proved by the large congregations drawn, where it is used. The largest chapel in Peking has been filled Sabbath by Sabbath as a result of the Black-board illustrations and the short pithy talk of Dr. Pilcher, the superintendent.

2nd.—The Black-board aids the memory and impresses the lesson more firmly on the mind of the hearer; weeks after I have known a scholar remark on the picture shown on a certain Sabbath.

3rd.—The Black-board is a success wherever it has been tried to any extent; this is known in our homelands, but we are slow to grasp the fact here in China.

The North China Tract Society publish quarterly a translation of the International Lessons; why should we not have Black-board sketches to accompany in each quarter?

Having introduced this subject, I leave it for others to consider, trusting that others may be led to use this another important method of interesting and instructing the Christians in China.

[To be continued.]

*The New Testament.*

## PAPER VI.

“**A** BAD translation of this book exercises a depressing influence upon a nation's advance in civilization ; a good translation is one of the great levers in a nation's rise. By translating this book Luther moulded the German language into shape and consistency and made it the fit vehicle for expressing the thoughts of those great writers, whose names are now everywhere as household words.” Payne Smith.

The repeated references to, and calls for, a “Union” Version, which have appeared in these pages from time to time, coupled with the publication of a new version by Dr. John, seems to indicate that the Pekin translation of twenty years ago is not regarded as an ideal work, that there is a feeling that it might be improved upon. We hail this new attempt, which issued from the Hankow Press of the National Bible Society of Scotland early last year, with not a little pleasure, but more that it adds so considerably to the stock of material at the disposal of future workers in this department than that there can be any hope that it will receive the suffrages of the missionary body. For, as in the West so in the East, translations that endure are not made, they grow.

The number of missionaries in China speaking one dialect is certainly larger than in any other country, and this fact must tell upon Mandarin Christian literature, for, necessarily, the number of those who devote their time in whole or in part to literary work will be proportionately large. And these, moreover, will be more largely influenced by the views and experiences of others as their circle of colleagues widens. In preparing for his Bible classes and meetings the missionary notices discrepancies in his New Testament, or it may be some felicitous expression strikes him as appropriate in a certain connection. These become subjects for conversation and for thought ; they are tested in different ways by differing minds, and either corrected or confirmed, at any rate they are ventilated, and thus a permanent translation grows “out of the actual necessities of a living church.”

In a field where missionaries are few, translation by one man may be unavoidable, but where the missionary body is large, as in China, it can hardly be desirable. Two things are indispensable in a translator, intimacy with his book, and intimacy with the language into which it is to be translated. But no one man can possess both these qualifications in the last degree, and “no individual mind can ever act with perfect uniformity, or free itself from its own idiosyn-

cracies ; the danger of unconscious caprice is inseparable from personal judgment."\* Experience and every analogy testify that co-operation is necessary to correctness of detail.

Criticism, again, is an important factor in the production of a permanent version ; it being always provided that the critic works with the same end as the translator, and that he is animated by the same reverent, prayerful spirit. Indeed, to this we are challenged. "The Bible Societies," writes Dr. Cust, "work neither for the profit of an individual or of a church ; they interfere with no right of private judgment ; they venture on no note or comment, no alternative readings, but those founded on philological grounds ; they lay the revealed Word before all, the believer or the unbeliever. Thus through their agency the whole human family has the privilege afforded to them of a personal intercourse with Christ and the Holy Spirit. Such societies show that Christianity is not hostile, to science, and conduct their proceedings on the lines of the highest, soundest, and most unflinching scholarship ; they cast down the gauntlet at the feet of the profoundest linguistic scholar and bid him examine with the closest microscope the translations which they circulate ; if errors occur, and they do occur, they are errors of good faith and are corrected."†

The challenge is a bold but a necessary one, for though the best translation can be no more than "an imperfect copy made in different materials," the translator's aim is to reproduce his author's thoughts and expressions as the available material may permit. But the Bible is a large book, written in old and difficult languages ; it is a familiar book, and we are all more or less prone to imagine that we understand it as a matter of course. On the other hand, the missionary is no less fallible than other men, and he is always a busy man. What wonder that he should make mistakes at times, obvious mistakes, lying on the very surface of his work ? Now co-operation prevents these, criticism eliminates them, though neither, it is all but superfluous to add, can secure more than relative results.

Dr. John has based both his versions on "the text presumed to underlie the Authorized Version," and he has done so, we may

\* Dr. Hort, *New Testament in Greek* (Westcott and Hort), vol. ii. p. 17. So also Dr. Cust (*Language as illustrated by Bible Translation*, p. 20): "No one man, however well qualified for the task, ought to be entrusted with the entire responsibility of translating the Word of God into a foreign language ; it should, therefore, be a standing rule that after the translator had done his work he should, submit his manuscript to a committee of not less than three of his brethren appointed for the purpose at a general meeting. The translator should be one of the committee, but the committee should be responsible for the translation, every word being compared with the original, and the renderings settled as the united voice of the committee decided."

† *Language as illustrated by Bible Translation*, p. 53.

fairly assume, not of necessity but of choice, for whilst in earlier days the Bible Societies required their translators to follow this text; "since the publication of the text followed by the late Company of Revisers, a certain latitude as to the use of that or the Textus Receptus has been permitted."\* That Dr. John has used the older text is, in our judgment, to be regretted on every ground. Its untrustworthiness is notorious, so much so that it is an anachronism, either to attack or defend it. If it is urged that existing versions are based upon it, we reply that doubling a wrong will not rectify it, that reiteration of an error will not turn it into truth, and that every additional witness to the false increases the difficulty of establishing the true. Or, if it is urged, and it has been urged in these pages,† that the "Revised Text" is not final; that until a final text is obtained we must adhere to the old one; we reply that modern editors are practically unanimous; that the differences, for example, between the text of Torgelles and that of Westcott and Hort, in the vast majority of passages, would little affect a Chinese version, but that the differences between the Textus Receptus and any or all of the Greek Texts, from Lachman to the Revised Version, that would affect it, are both numerous and important. Or, to put it in another form, we have on the one hand the Textus Receptus "founded, for the most part, on manuscripts of late date; few in number and used with little critical skill."‡ On the other we have the editions of the last fifty years, results of the life-long labours of the most brilliant, painstaking and conscientious scholars the world has ever known; texts formed on various principles by men of differing opportunities and opinions, pursuing different methods, which yet on all essential points support one another and condemn the Textus Receptus.

Take, for example, Jno. v. 3. 4, Acts. viii. 37, or I. Jno. v. 7.|| Who would venture to contest for their authenticity? Modern texts and commentators have unhesitatingly rejected them on evidence accessible to every reader of the English Bible. We are at a loss to know why Dr. John should translate and give them currency as part of the Christian Scriptures.

There is another class of various readings, on which modern texts do not always agree; it is of the great majority of these we

\* I bid, p. 13.

† Vol. xix, p. 280. (June, 1888). Properly speaking there is no "Revised Text" of the Greek Text. See *The Reviser's Preface*, sect. iii.

‡ *The Reviser's Preface*, sect. i.

|| Messrs. Blodget and Burdon omit I. Jno. v. 7. in their recently published version in *Wen-li*; so does Dr. Goddard (ed. 1888). But they all retain "Achaia" in Rom. xvi. 5. Apart from the question of texts such a palpable error (cf. I Cor. xvi. 15) should have been rectified.

say that whether Torgelles or Alford, or the Reviser's is followed, matters little in translation. "Much of the variation," writes Dr. Hort, "which it is necessary to record, has only an antiquarian interest, except in so far as it supplies evidence as to the history of textual transmission, or as to the characteristics of some documents or groups of documents. The whole area of variation between readings that have ever been admitted, or are likely to be ever admitted into any printed text, is comparatively small, and a large part of it is due merely to differences between the early uncritical editions and the texts formed within the last half century with the help of the priceless documentary evidence brought to light in recent times."\*

We hold, then, that the English Revised Version (which, it is well to remember, is as much American as English) should be made the basis of translations into Chinese, and that, not on any ground of impossible finality, but simply because it is a far closer approximation to the original text than is the *Textus Receptus*. We may be fully assured, moreover, that the differences between the R. V. and any text yet to be constructed will not be as one to a thousand to the differences between the T. R. and any modern text. However, this is not the place for a fuller discussion of the merits of the English Revision; the truth of these statements may readily be determined by any one who cares to study the foot notes to a few pages of the *Variorum New Testament*.

But whilst Dr. John has evidently followed the A. V. rather than the R. V. in his work, the latter has not been altogether without influence, for he has followed it in omitting "Christ" in 2 Thess. i. 8 and in at least one passage in Romans, though he has retained it in i. 16, where it is an obvious error.

By way of illustrating the influence of the A. V. on Dr. John's version we shall notice some mistranslations reproduced in it.

2 Cor. ix. 9, A. V., begins this verse with a rhetorical "now," much as an Episcopal clergyman begins the benediction after his sermon. It represents nothing in the text and was properly ignored by the Pekin committee. Dr. John follows A. V. by inserting , which has no rhetorical force in Mandarin, thereby spoiling the passage for reading. This is a mere linguistic straw, but it shows how the wind blows, better, perhaps, than a more important word.†

\* *Greek Testament*, vol. i, p. 561. It may be well to guard against a possible misapprehension by quoting further from Dr. Hort (*Ibid.* vol. ii, p. 290): "It is impossible to decide that any probable variation, verbal or real, is too trivial for notice."

† Similar indications are to be found in the translations of *πιστος ὁ λογος* in the Pastoral Epistles, where the phrase occurs five times, and in Mark xiii. 22, where the italicised words have colored the translation very noticeably.

2 Cor. ii. 14: θριαμβενοντι ἡμας ἐν τῷ Χριστῷ. A. V.: Causeth us to triumph in Christ. R. V.: Leadeth us in triumph in Christ. Dr. John: 使我們宗基督得勝。 “θριαμβενειν (which is mistranslated in A. V.) means *to lead a man as a captive in a triumphal procession*; θριαμβενειν ἐν Χριστῷ means *to lead captive in a triumph over the enemies of Christ*. The metaphor is taken from the triumphal procession of a victorious general. God is celebrating His triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession . . . . The metaphor appears to have been a favorite one with St. Paul; it occurs again in Col. ii. 15.\* The difficulty of making the reference clear must not be confounded with the difficulty of translation. The former is the province of the expositor in Chinese as in English, for words convey more than they mean. What they mean may, in some measure, be shown in the text; what they convey, in this case a reference to an old Roman custom, is properly told in a note or comment. Holding as closely as possible by Dr. John's present rendering, Paul's meaning might be expressed by 使我們顯基督的能力. We can ill afford to lose this incentive to the witness of a godly life.

Matt. viii. 9, Luke vii. 8, A. V. omits “also” (*καὶ*) in the former; R. V. inserts it in both passages. Dr. John, following the Pekin, omits it in both. Nevertheless, this little word is the hinge on which the analogy turns. Perhaps our revisers have done us no more notable service than in restoring the word to its true place, for, when one thinks of it, the word fairly trembles and staggers under its load of meaning. “As I hold a commission from Cæsar, so you hold a commission from God. Because you are under His authority, you wield His authority. All the forces and laws of nature and of human life are at your command, because they are at His command . . . Speak the word only, give the order, utter the command and it will be obeyed as surely and as quietly as my soldiers go on my errands and obey my words.” Hence a 也 must follow 我, if the Centurion is to be fairly represented. Grant that ninety-nine out of a hundred Christians would not notice the addition of the character, is it therefore useless to be exact? “Is it not more reverent,” asks Dr. Westcott, “to allow the Apostles to speak to us as nearly as possible in the exact form in which they first spoke?” We must cater for the careful rather than for the casual reader, and for his sake make the possibilities great.

We now notice the readings of the A. V., which have materially weakened the Chinese versions, and since the A. V. has been all

\* Conybeare, *in loc.*

but consistently followed, the number of instances which might be adduced are great. We select a couple at random.

Acts ix. 20, T. R., *τὸν Χριστὸν*. Modern texts, *τὸν Ἰησοῦν*. That the Christ was to be the Son of God, was not disputed; but was the provincial workman Jesus, the Christ, the Son of God? This was the point that Paul laboured to establish,—cf. Acts v. 42, where both at Pekin and Hankow the reading of the A. V. (*Ἰησοῦν τὸν Χριστὸν* for *τὸν Χριστὸν Ἰησοῦν*) has been rejected.\*

Rom. iv. 19, R. V. omits *όν*. Abraham was not blind to the fact that the thing was a natural impossibility. He had carefully considered both his own age and Sarah's, yet he glorified God by retaining an unweakened faith in the very teeth of nature.

We would not, however, advocate adherence to the text of the R. V., either in reading or rendering, without at least a careful consideration of the American Company's amendments and of the margin, which Dr. Westcott has told us frequently contains the opinion of the majority of the Company. Above all it must be borne in mind that the Greek, not the English, is to be reproduced, for an impossibility in English is not necessarily such in Chinese. By following the English the Chinese is burdened with an extra set of imperfections.

H.

[*To be continued.*]

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### Vegetarianism.

BY REV. JAMES GILMOUR.

I HAVE been a vegetarian for between two and three years in China and Mongolia. My reason for becoming a vegetarian was that a great number of Chinese and some Mongols in my district were vegetarians from religious conviction, and I found that my not being so had the effect of lessening my influence with them. Becoming "all things to all men to gain some," I adapted myself to their style of eating, which excludes eggs, onions and some other vegetables even. I have given the thing a fair trial, and think I am safe in saying that a man can live well on grains, oils, etc., and be in no danger of practising any self-denial or asceti-

\* In chap. 26, 23, *Christ* is used with equal propriety. Anticipating the oft-repeated objection that a crucified man could not be the Christ, the Son of God, Paul claimed, as did our Lord (Luke xxiv. 25, 26) that according to the Scriptures the Christ must suffer.

cism. I think, too, to say the least, a man can endure quite as hard work on vegetarian food as on any other. The men who accompanied me on my journey and helped me in my work, were not vegetarians; but, though I put myself absolutely on the same level with them as to lodging and exertion, and often had longer hours of work than they had, and in some few cases had to go without any vegetarian equivalent for their non-vegetarian "kitchen," as we call it in Scotland—notwithstanding all this, I found I could always hold out as long as they could, when there was any occasion for extra strain.

I am not a vegetarian now. The same reason which induced me to be one in China, induces me to relinquish vegetarianism here. As an agent of a missionary society, and as one who wants to visit many private friends during my stay in this country, I have laid the thing aside for the present, being unwilling to cause trouble and uneasiness to my good friends, the numerous hosts and hostesses under whose roofs I may be spending a night or two. The utter ignorance of vegetarianism which prevails among British people, makes it almost hopeless for one constantly travelling, to avoid semi-starvation to himself, and complete discomfort to the family and the cook of the establishment where for the time the vegetarian may happen to be.

I do not see any principle involved in vegetarianism. Christ was not a vegetarian, nor need I be—except I like. I like to be a vegetarian for two reasons:—First, I don't like the look, or the idea even, of the slaughter necessary to keep up a meat, etc., supply; second, I think that vegetarianism would make the cost of living much less—a most important consideration in many ways.

With these notions in my head, you may guess that the vegetarian restaurants of London interested me much. I have heard a good deal of them, and visited one two or three times. Drawn there by economy, I have always and only gone to the "dinner of three courses for sixpence" department. To begin with, I don't think sixpence cheap at all. In Glasgow, for nearly a quarter of a century now, there have been places where food of the best quality can be had at "dinner-of-three-courses for—fivepence." The courses are: soup (no bread), meat (hot) and potatoes, pudding (rice or apples), and the whole meal is enough for a workman. Breakfast is threepence-halfpenny, and consists of porridge and milk, roll and butter, cup of coffee; all of the best quality; and the quantity of porridge and milk in Glasgow is, I think (and I have tried both), double the London allowance. Accustomed to such prices and rations, you will not think it strange that I don't think a sixpenny dinner cheap. There are two things about the London establishments that I do not forget, namely, first, rents are higher

than in Glasgow; second, the London vegetarian places are more "swell." And merely to say that rents in London are higher, is not to say the last word, for I notice that Lockhart's cocoa rooms in all parts of the kingdom sell at uniform prices, even in the high rented places of London.

But the extra penny—sixpence in place of fivepence—is not the only matter that calls for remark. The most serious objection I have to the dinner is that it is insufficient. Non-vegetarian friends who have gone to these sixpenny dinner-rooms think the thing a good affair so far as it goes, but find that they need something a few hours after. They complain of the food as being deficient in staying power. I make the same complaint. The things are nice, but not enough. The last time I had such a dinner I felt much tempted to begin again, and refrained from doing so simply because it would be a case of "bang goes another sixpence," and I think one sixpence quite enough for a man to spend on food for any one meal. If I might be allowed to criticise and suggest, I would say that the soup is not so bad. It is not bad at all, but very good. It has only one fault. It is not enough. The puddings, too, seem all right—at least, less open to serious objection. The "sultana" is the best I have had. The jam-roll and treacle-roll have too much jam and treacle and too little flour for my taste. But let that pass. The first and last courses are not bad; but "eh, man!" the middle course is a delusion. "Irish stew," "pease-pudding and tomatoes," "haricot beans and egg"—not eggs, for there seems precious little egg in the composition)—Eh, man! all these are, in my opinion, and in the opinion of my stomach, merely poor apologies for the absence of something real to eat; and what I would like to see done would be that something "solid" or substantial should come in between the first and last courses. Till that is done, I am afraid that vegetarianism will only be looked upon as a modified kind of fasting and asceticism. Don't you think so?

Perhaps you ask me what I would suggest. I am hardly able to go into detail on this point; but I'll tell you what is done, and what I do, in China and Mongolia. We use scones (wheat-meal-flour) fried in oil—not fried in oil, but with oil in their composition, and with a little additional oil applied externally just as they are about to be baked on the hot iron. There is no reason at all why we in Britain should not have some delicious vegetable oils, olive (?) or other. The Chinese have oils from grains in abundance. Going to an inn, I call for one pound and one-third of wheaten flour baked into scones with oil. It is brought to me (light weight, I am sorry to say), in the shape of eight scones piled up on a small plate; these

keep each other beautifully warm while the one that successively becomes the topmost is being consumed ; and when all the eight have disappeared, the diner sips a few cups of tea (without cream or milk or sugar—tea only) and slowly gets up and goes out, feeling exactly the reverse of what one does when he has finished a six-penny dinner of three courses at the London restaurants.

Now, I know God has blessed me with a good digestion. I know all men have not an appetite like me. I sometimes say I have been troubled with my stomach from my youth up ; but the trouble has been, and is, all of one sort—namely, to get enough to put into it. I know that few men, perhaps, would like to dine on one pound and one-third wheaten oil scones. I know all this ; but I think a good middle course could be adopted out of the same materials—namely, flour and oil—something satisfying, on which a warehouseman could work from one p.m. till he got his tea.

In China there is a capital and ever-handy equivalent for butcher's meat in cooking—bean-curd. It is made of beans ground to a consistency like milk, with a sea-produced (?) chemical added to make it curdle. It is then poured out into a frame lined with cloth ; and, when the whey all runs off, a substance is left, soft and tasteless, which is cut up into cakes and sold for a fraction of the price of meat. When properly cooked, it makes (in my opinion, and in that of the natives) good food. Perhaps you say that comes in the last analysis to the middle course of "haricot beans." Perhaps it does ; but what I mean is, that a good middle course could surely be made, of which that would be a part, and only a part. I do not think that any more than an adjunct of the middle course could be made of such a thing as the bean-curd. My main hope would be in the flour and oil preparations, for the real substantial part of the central dish in the dinner. Let me point out to you a great and crying want in London—a penny bowl of good vegetable soup, served in a place where one could step in, have the soup alone, and come out after spending one penny only. This would be an immense boon. If I knew such a place, I would go there with a lump of bread in my pocket, and with bread and soup I would feel refreshed, though perhaps I had not dined quite. Lockhart's cocoa-rooms are a very great boon, but one looks there in vain for soup.

People often complain that vegetarianism is expensive. It need not be. In China it is not. I am sure it need not be so here. It is because it is economical I would like to see it adopted more generally. Be sure you have my very best wishes for success in making vegetarianism popular cheap and delicious in England.—From the *Vegetarian*.

*In Memoriam.\**

JOSEPH HENRY DAVIES.

JOSEPH HENRY DAVIES was born in New Zealand on the 22nd of August, 1856. His father, a solicitor, first in New Zealand and later in Melbourne, died when our friend was 13 years old. The cares and responsibilities of a large family fell upon him, and his mother soon learned to call him her "right hand man." He was received by his father's successors in the solicitor's office as clerk, having the bar in view as his future calling. He continued three years in this employ, the while pushing his own studies in the early morning and late evening hours, as well as helping his younger brothers with their tasks. During this time his thoughts first turned to the foreign mission field. The idea of becoming a barrister was dropped ; he left the solicitor's office and began to teach, continuing his preparatory studies for college. One of his fellow-teachers, a young man of fine ability, was inclined to skepticism and made no secret of it. Our friend became the means in God's hand of this man's conversion, and he is now a minister of the Gospel in Australia. His uniform testimony was : Mr. Davies' life convinced me. (Our friend naturally felt a strong attachment for this man and spoke of him on one of the last walks I took with him). At the age of 19 he brought his cherished hope of taking a college course and laid it upon the altar of foreign mission, following his sister to the work in India. He had barely landed when he was taken with fever, and after a stay of eighteen months among the Telugus, preaching and teaching, he was compelled to lay down a most hopeful work and return to his aged mother in Australia. He soon rallied and again threw himself with characteristic energy into the work of teaching, helping his brothers in their struggle for an education and carrying on his own college course. Success seemed to be assured wherever he applied his remarkable energies. He had the satisfaction of seeing his brothers taking prize after prize for thorough scholarship ; he himself graduating with the highest honors of the college when 24 years old. One of them chose the ministry and is filling a pulpit in Australia ; another is a missionary in India, carrying on the identical work our deceased friend had laid down ; still another is completing a medical course and weighing the question of also becoming a missionary. An all-wise providence may have chosen him as his benefactor's successor in Corea. Four others went into business, leading lives of usefulness, and all acknowledging their

\* A biographical sketch read at a memorial service in Seoul, Corea.

indebtedness to him whose death we mourn. Graduating one week we find him the following Monday morning occupied with the founding of an academy for boys, choosing for his motto the words : *Labora ut requiescas*. He had to contend with the greatest difficulties in this enterprize, but thanks to the efficient help (as he often said) of the sister who came with him to share the trials and labors of a missionary, one obstacle after the other was removed and for seven years he stood at the head of an institution of which any one might be proud. And then, just as the way became smooth and the outlook bright and promising, he yielded his post to others, took a short theological course in Edinborough and presented himself once more as a candidate for the missionary field. He was licensed on the 22nd day of July, 1889, by the Presbytery of Melbourne, South, and ordained on the 5th of August by the General Assembly of the Presbyterian Church of Victoria. To his ordination certificate are added these words : "Mr. Davies is held in high esteem for his literary attainments and his personal worth, and his future work will be watched over with prayerful interest alike by the office bearers and members of the Church whose commission he thus bears." In October last he arrived in this heathen city. He died at Fusan on the 5th day of April at one o'clock in the afternoon. His last whisper, as Mr. Gale writes, was : "Something about Jesus."

What shall we say ? A life so eloquent, because so devoted and christlike, makes eulogy unnecessary if not impossible. Silent thought would be my preference. Yet it is expected of me to say something of the impression our brother made upon us during his brief stay. Those of you who knew him well will readily see the propriety of speaking of him, first, as a Christian. Work and study had left their marks upon his countenance, but the love of Christ had given it its characteristic expression. It would have been natural for us had we met him the first time on the side-walk in New York, to have said "brother" instead of "Mr." When I was introduced to him a voice deep down in my heart said : "Behold an Israelite indeed, in whom is no guile." His Christian life was calm, deep, restful. One incident he related describes his own life as a Christian. A model Christian was dying amid intense pain and suffering ; friends stood around weeping and yet comforting. One said : Soon the battle will be won ; soon the struggle will be over ; soon you'll be at rest. The dying Christian added : "And soon off guard." Brother Davies' Christian life was a "standing on guard."

As a scholar he was thorough and reliable. The committee for translating the Bible into Corean looked to him for much valuable help. His proposition to move to one of the sea-ports therefore

always met with expressions of regret. In speaking of his intentions to one of my associates the remark was made: "I wish he would leave me his knowledge of Greek if he goes." In matters of faith he was equally thorough and reliable. The Apostle's creed he held with all the clearness and assurance of his well-trained mind. The great questions, on which theologians and good men differ to this day, he carefully turned to the focus of every new ray of light, *reserving* assent and refusing advocacy of either view until fully convinced in his own mind. His was decidedly a well-balanced mind. Narrowness and fanaticism found in him an unflinching though calm and unaggressive foe. Some errors like some weeds die soonest by being let alone; our brother was largely guided by this consideration. He was no controversialist.

As a missionary I looked upon him as a born leader. His long experience as a teacher had taught him more fully the advantage of example over precept. He evidently believed that the only man that needed driving was himself; it is needless to add that he was relentless in this respect. He was quick in discovering mistakes—such as misplacing confidence—lack of watchfulness and foresight, but he always considered himself most blameworthy in the matter. It never affected his interest and hope in missions. Nor was it out of his line to make a special call on a fellow-worker to report an encouraging item in that one's work. As it was always his sister who made the Academy a success in Melbourne, so it was always his fellow-missionaries that did the work here. As a student of the language he was untiring and persistent. It was *en-moun* the first thing in the morning, the last thing at night, and all day long. But in all his work he seemed like one who felt that his working season was short. He seemed to walk and talk to the hymn: "Work for the night is coming!" During a quiet Sabbath in the country we found it a delightful exercise to recite hymns that had been impressed on our memory. Brother Davies spoke of a hymn that had long been a favorite in his home circle, called The Harvest Home. He did not remember all the lines, but evidently felt the meaning of those he did remember. He recited:—

From the far-off fields of earthly toil  
A goodly host they come,  
And sounds of music are on the air,  
'Tis the song of the harvest home.  
The weariness and the weeping,  
The darkness has all passed by,  
And a glorious sun has risen—  
The sun of eternity.

There are depths of earnest meaning  
In each true and trustful gaze,  
Telling of wondrous lessons,  
Learnt in those pilgrim days.

The long waiting days are over,  
They've received their wages now,  
For they've gazed upon their Master,  
And his name is on their brow.

One had climbed the rugged mountain side,  
'Twas a bleak and wintry day;  
The tempest had scattered his precious seed,  
And he wept as he turned away.  
But a stranger hand had watered  
That seed on a distant shore,  
And the laborers now are meeting  
Who never had met before.

He paused, partly as if meditating on the lines he had repeated, and partly as if trying to recall some more. He continued :—

There's one—her young life was blighted  
By the withering touch of woe,  
Her days were sad and weary,  
*And she never went forth to sow.*  
But there rose from her lonely couch of pain  
The fervent pleading prayer,  
She looks on many a radiant brow,  
*And she reads the answer there.*  
Yes, sowers and reapers are meeting,  
A rejoicing host they come,  
Will you join the echoing chorus?  
*'Tis the song of the harvest-home.*

These were his views of missionary work. As one of the speakers said at the farewell meeting held in Melbourne : When men of *such* promise and *such* prospects lay down all and choose a hard and distant field of labor, we must confess that the spirit of Christianity is not dead. Yet the next to the last entry in his diary is this: "I am afraid my Christianity is made up very largely of ambition. Oh, to have the heart right with God." These words he wrote just one week before his death. His early departure is one of those deep mysteries that suggest a higher and broader usefulness of those who have been taken from us. Our hearts involuntarily say : "Lead kindly light amid encircling gloom." We wish he had lived longer; for ourselves we desire a longer life than his. We dare not promise ourselves a more useful one. Nor must we forget that in the lives his toil and help, his faith and patience, his will and character have elevated and sweetened, he continues to live, to love and to work. From his thirteenth year to his death his life was characterized by all the activity and responsibilities—and by far more than the ordinary cares—of the life of a man. We do not worship success, but we love to recognize it. Our thoughts and deeds are better for having known Joseph Henry Davies. Truly, *Death has hit a shining mark.*

### Lecture Notes on Foot-binding.\*

BY A NATIVE CHRISTIAN.

**N**IN my youthful days I was a devoted admirer of "small feet," and I often thought to myself if I could only possess a pair of these "golden lilies" for a wife, earth would have given to me but higher treasure, and my heart's most sincere desire would have been gratified. But mature years and a more practical knowledge of life's realities have entirely overthrown this "small foot" dogma, and I have adjured to myself that I will henceforward devote my energies towards its extinction.

This radical subversion of my boyish worship of "small feet" has been the result of nearly nine years' sojourn among enlightened and educated people, and the illuminating truths of Christianity. Some of my reasons for denouncing this practice are the following:—

(a).—Our bodies, as well as our souls, are the gift of God, and we are bound solemnly to preserve them in their natural state. The feet are important members of these bodies, given to us for certain appropriate uses; by bandaging them we alter their natural shape, cripple their utility and often seriously injure them; this must be displeasing to our Creator.

(b).—"Cleanliness is next to Godliness," but the very motive that induces "foot-binding" precludes the possibility of maintaining a desirable state of cleanliness, for it is an axiom among its devotees that frequent ablutions will tend to swell the feet and prevent their contraction to the size required.

To a man of refined tastes what must be the contemplation of a woman, whose lower extremities cannot be exposed without shocking his nerves, offending his olfactory organ and causing a shudder to permeate the frame.

(c).—"Foot-binding" is the direct cause of impaired health, the precursor of perfunctory stomachs and consumptive lungs, and in some instances the responsible agent of early graves. How often have I beheld strong, rosy-cheeked children who, as soon as their feet were bound, begin to lose colour, forego all exercises, and present pitiable pictures of misery and premature decay.

(d).—If it be a sin to inflict cruelty upon dumb animals what must be the guilt of inflicting torture upon our own children, the offspring of our own flesh and blood. Will God's ear be deaf to the agonizing cries of innocent children as their feet are being twisted, squeezed and bound? Do we delude ourselves that God will not hold us responsible for this infliction of torture? Enthralling, indeed,

\* Delivered by a native Christian in Wesley Chapel, Tientsin.

must be the fetters of social custom if to obey its behests we can thus outrage the instincts of maternal affection, violate the dictates of beneficent humanity and incur the displeasure of an all loving God.

Two reasons are given for foot-binding:—

1st.—If we disobey custom we incur ridicule.

2nd.—It will be well-nigh impossible to mate our natural footed daughters.

To the first I would answer: No one has borne, is bearing or will ever bear so much ridicule as Christ Our Lord did, and if we would be truly "social reformers," we should pay no heed to ridicule. Is not the consciousness of doing right and what is for our highest welfare, far more comforting than any inconvenience that might arise from the cavelling of ignorant on-lookers?

To the second I would answer: That all Christian parents should start a *co-operative reform* and let their sons and their daughters intermarry, and thus fulfil the in junction of St. Paul; this has been done in South China, and it can be done here.

It is the prerogative of Churches to assume the lead in social reform, and nothing bespeaks more distinctly the lukewarmness of any Church or its members than the unwillingness to "undertake required innovations."

## Correspondence.

DEAR SIR: I have just read with great interest the article entitled "Lest we should offend them" in the July *Recorder*, and cannot refrain from writing to express my earnest hope that the question there raised will be taken up and discussed by those who are in a position to speak. Though I have not yet been three years in the field, this question has had more than once to be anxiously debated, "Are we right in seeking official aid?" But, as your correspondent says, a greater, that is, as I understand him, a *harder* question than this is, "Is it *wise* to seek such aid?" As to the first I cannot but feel on the one hand that Treaty Rights have not been secured to us by

a mere human arm, but by the arm of God working for us, and that if the Christians call upon us to obtain this protection for them, we cannot but accede to their request. God has made the Christian religion a "religio licita" in China. I cannot feel that it is wrong to take advantage of this fact and plead it before "God's ministers," whom He has appointed for this very purpose; nor can I feel that this is simply an appeal to the secular arm. In sickness we trust in God and use prayer, but do not neglect God-given means. Similarly here we commit the whole to God in prayer and appeal to God's ministers. And as to Scripture examples, which are very meagre, it

seems to me that Scripture *principles*, as applied to our own day and circumstances, are rather to be our guide.

But on the other hand the exhortations and promises in Scripture to a patient suffering of persecution for Christ's sake are so many and so definite that one cannot but feel that the Christians themselves, at least, lose much by claiming their right. Here, then, seems to be a call to bring such Scriptures to their notice, and also as a further encouragement the example of the 'noble army of martyrs,' to whose ranks every year makes its addition. But now comes another difficulty ; *we*, in a sense, bring these trials upon the Christians ; if our sympathy is not shown in a practical manner, would they not have some reason to doubt its existence ? We speak of joyfully accepting persecution ; it would perhaps be easier if we knew something of such persecution borne joyfully ourselves. I have no doubt that many missionaries have asked God for the experience sometimes, rashly perhaps, but I can understand it. Though the words are Christ's Words, who 'endured ;' though they are those of St. Paul, who did not always claim what he might have claimed for the 'grace' of suffering for his Master, still for us, as we are, to apply them to Chinese Christians, as they are, is not easy. At least so I find it. On the whole, however, if the Christians ask me to help them by an appeal to the officials I feel quite unable to refuse ; and yet, not because of the trouble and anxiety to myself, nor from fear of any evil effect, but from a desire for "fruit that may abound to their account" I wish they would not ask that help.

With regard to appeals to the officials stopping the progress of the work, the fear expressed by the Pastors here, who should know something of the fact, is rather that *unchecked persecution* will hinder the growth of the Church. I have never heard them express a fear on the former score, frequently on the latter. For my part I fear neither, if the Christians themselves are not haughty and overbearing. If they apply for help in the right spirit, when there is not simply petty annoyance but a real cause, and are content with the establishment of their legal status and adequate protection, and grasp at nothing more—no compensation or anything of the kind—when there is this, I do not fear for the Church in that district. In our Ningpo mission all such appeals for aid come through the District Council and the Pastor, with the hope that only real cases will thus reach us ; nothing is accepted from individuals. "The blood of the martyrs is the seed of the Church." Unchecked persecution I cannot believe will hinder its growth ; there is sure to be "abounding" out of a "deep trial of affliction." But surely this is only because of the "grace of God" which "abounds" also at such time ; it is not of necessity, but of grace. And it seems to me that there is persecution and persecution, and there are varying circumstances and conditions. A poor man has his field produce destroyed ; has his cow stolen and starved until he pays what his conscience will not allow him to pay. Is he to leave his fields ? That is better than spending money fruitlessly upon them. Is he to let his land go unploughed and find employment, if

he can, or live on the Church? Or is he, when it is within his power, to obtain redress in the lawful manner? I think he is meant to do this and leave the consequences with God. May he not use a power God has placed in and given to His Church to help him in troubles due to his connection with that Church; I mean the power of access to the officials? It is the *spirit* of the Christians in such actions that seems to me vital.

I have heard, by the way, of more than one case where heathen have copied Christians in refusing to pay these requisitions for idolatrous rites, and in one case at least have suffered severely in consequence, while the Christian escaped. Of course such action on the part of heathen must exasperate neighbours, but we cannot always "not offend them," and these customs must go down before Christianity, sooner or later, which cannot take place without a struggle.

As to the question of the right or wrong of paying the clan taxes, I wish to add a few words. The Christians now think it wrong; I speak only of those I know. Are we to tell them they are mistaken? Who dares? It seems to me hard also to leave it to themselves, even if it were possible. They *will* look, at least in new fields, to the foreigner. Is not the Sunday question in some respects parallel? We leave it, it may be, much to them, but they decide from our words and actions, which they eagerly watch. And how the Roman Catholic looseness here would open the door, so we think, to converts! Still we dare not be loose with their looseness. If we think loosely, the Christians will think loosely and *vice versa*, however much we may try to

leave it to them,—so it appears me to. And then again, is it *fair* or *safe* to leave it to them? Are they the more likely in the stress of the temptation to come to the *right* decision on the question, which is after all what we want? Ought we to put such a strain on them? And then again, if the clan taxes, *i.e.*, the *regular* assessment, as I understand them, regularly recurring charges, were paid under a kindly protest as *taxes*, what of the occasional requisitions for a procession to avert a special sickness, for the building or repair of temples, and such extra things? It would be hard to draw the line. And once more would persecution and the consequent need (?) of appeals to the officials die away if the clan taxes were paid? Is the refusal to pay these the *real* reason of the general hatred of Christians, or is it more connected with the idea of Christianity being a *Western* religion? Or, above all, is it not rather, the essential hatred of darkness to light, of false to true, of that which must be vanquished to that which must conquer and be supreme? Supposing we ceased to "offend" should we not have changed sides, have ceased to be the Church of Christ and the Salt of the Earth and the Light of the World?

I have ventured to write thus somewhat at length in the hope that if you see fit to insert this it may help in drawing forth replies from our seniors, and in directing their replies to our difficulties in this most important matter.

Believe me, Dear Sir,  
Yours faithfully,

WALTER S. MOULE,  
C. M. S.

NINGPO, 10th July, 1890.

BRITISH AND FOREIGN BIBLE SOCIETY.

Shanghai, 21st July, 1890.

To the *Editor of*

"THE RECORDER."

SIR: Will you allow me to say that I am not aware that any personal considerations weighed with Dr. Wright in regard to the printing of his pamphlet. Also that the number printed was quite a small one.

I am, Sir,

Yours truly,

S. DYER.

To the *Editor of*

"THE CHINESE RECORDER."

DEAR SIR: On looking over Mr. Archibald's pamphlet in reply to Dr. Wright, I notice that on the 9th page there is a mistake as to the understanding and action of the Bible Committee, of which I had the honour to be Chairman, in the matter of a Union Version. Though Mr. A. urged most strongly both at the Committee and in the Conference that the idea of a Union Version should be abandoned, and he thinks that such was done at his instance from the absence

of the word in the resolution come to, and the variety of Versions sanctioned, this was not really the case. There was so much harmony and agreement, alike in the Committee and in the Conference, on the subject, that there was no occasion to employ the word in question. The thing was done without being any more talked about, and the resolution as to a variety of Versions being made, was simply to meet the requirement of Chinese readers, while all were to be carried on in perfect concurrence with each other, that there might be as much conformity as possible. One thing especially must be noted, that no version was to be retained, such as the Delegates or Pekinese, as Mr. Archibald says. All were to be revised, and the former was to be taken as the basis of action in regard to style for the high-class *Wén-li*, but to be equally subject to change wherever fidelity to the original called for it.

I am, etc.,  
WM. MUIRHEAD,  
Chairman of the *Wén-li* Bible  
Committee.

SHANGHAI, 22nd July, 1890.

## Our Book Table.

1. USE OF A CHILD, pp. 62.—2. THINGS TO BE THANKFUL FOR, pp. 24.—3. STEPS LEADING TO THE TRUTH, pp. 15. All of the above books are by Rev. F. H. James. (In Chinese.)

1.—The first is a dialogue on a festal occasion. A wealthy retired attorney, a farmer who lived solely for himself, and a barber who had to toil incessantly to support six sons, although

differing on everything else, agreed in affirming that children are an unbearable burden. They finally agreed to refer the question to a benevolent man who, having lost his own children, never wearied in bringing children from the hospital in the city to his country home and caring for them until restored to health.

According to this gentleman, a child eradicates selfishness as nothing else can; prevents becoming overwhelmed in business to the exclusion of everything else; dispels sorrow, renews youth, teaches the great lesson of our dependence on the Heavenly Father and our need of Divine teaching. Even when the child dies young it leaves hallowed and unfading memories, which move the heart to sympathize with the sorrows of others, and lead to thoughts beyond this life. These points are put so forcibly as to silence all that others could say to the contrary.

2.—The scene of the second book is laid in an orphan asylum in England. The spirit of discontent grew until it reigned supreme. After trying every method to produce a change, the superintendent and the chaplain seemed to think the entire establishment must be disbanded. Fortunately a jolly Irish doctor, who had lived in military camps and had seen much of the world, came to the asylum to visit the chaplain, a former school mate. The doctor consented to deliver an address, taking for his subject *the nose*. As the doctor's nose was unusually small there was a great curiosity to hear what he had to say. All listened with the deepest interest to the intensely original and vivid description of the various uses and paramount importance of the nose, the way in which it is made and the terrible misfortune its loss would bring. The effect was magical. In future, the thought of being in possession of a well-formed nose awakened such gratitude as to exclude all thoughts of murmuring or complaint.

The above are written in Easy Mandarin and are founded on tracts

written in English. They are both published by the Chinese Religious Tract Society.

3.—This book is written in easy *Wen-li* and printed from blocks at Chinanfoo. It is in the form of questions and answers, showing that God who created man has given laws for the regulation of his conduct. That God delights in the creatures He has made and can be approached by prayer which, if presented aright, will not be unheeded.

There is much food for thought, and truth charmingly presented, in the above little books. Emerson used to say, "he read books to make his top spin." The great value of such books as the above is their suggestiveness and strong common sense expressed in a taking manner. Any one who takes them up will read on to the end with pleasure and profit.

HUNTER CORBETT.

THE MISSIONARY BROTHERS: Memoirs of the Rev. John Wear Bell and the Rev. Joseph Bell, by J. E. Hellier.\*

This little book is a short record of two more lives "freely given like the alabaster box of precious ointment" to the Lord, and one fact that is emphasized in the preface it is well to emphasize again, viz., that pious home training and earnest prayers of Christian parents now, as in the days of Solomon, can mould character and shape lives to the glory of God and to the blessing of our fellow men.

The brief memoir of J. W. Bell tells of a lovely youth consecrated to God and of a short four weeks in West Africa when he was "called up higher."

As one reads this record he is led to pray that he, too, may be one of

\* Copies can be obtained of Rev. David Hill, Hankow, for 75 cts.

those who "keep alive the lamp of **zeal** and high desire which God lights for most of us when life is young."

Most of these memorial pages are given to the life of Joseph Bell, who for a little more than two years was a member of the Wesleyan Mission at Hankow and dearly beloved by some of our readers. Extracts from his journals and letters have been gathered by a loving hand and show the beauty of his Christian character and the blessed effects of Christianity which may come to *any* life thoroughly consecrated to the service of God.

On page 49 he writes:—

" . . . There is a perfection which we may have, and another which we must always be striving after. I believe that being cleansed from sin, glorious as it is, is only the first step in the Highway of Holiness. Do you remember Squire Brooke's illustration about the onion bed? He asks if the onions grew any worse after the weeds were pulled up? Christians cannot make much progress, if any, in the Divine Life until they are entirely cleansed from sin. But when we are set free from sin, then we can bring forth fruit unto holiness."

And again on page 56 we read:—

" . . . My idea on Entire Sanctification is something like this. A cup may be perfectly clean, but not constantly in use, nor constantly used for the best purpose. So a Christian may be cleansed from sin, but to be entirely sanctified he must be set apart to the service of God. Every thought, every moment, everything must be for the best purpose. However, my ideas are worth nothing unless supported by the Word of God. There the apostle writes to those who

are 'sanctified' and yet prays that they may be '*wholly* sanctified.'

But he was a soldier who wished to be in the battle rather than the camp, for he writes later, "I prefer a life of conflict with constant victory to an easy and more peaceful life. The former will be more useful and more to my eternal advantage."

After varied experiences in Christian work at home, where he was often greatly blessed, he reached Hankow January 8, 1883. He soon became a diligent and very successful student of the language and was able to preach his first sermon in Chinese the following June.

Among his first efforts was his trying to teach the native converts to sing, which he must have felt needful from an amusing incident he relates on page 118. He was soon appointed to the work in Teh Ngan, which Rev. David Hill sketches on pages 120-132, and at the end of his first year in China he was able to write to his mother, "The constant flow of my peace and joy during the whole year has never been interrupted. I have had some blessed seasons in prayer and in preaching, and I have been helped in learning Chinese until I can tell of Jesus in words understood by the majority of the people."

He adopted the Chinese dress, began a small medical work, and made himself one of the people, so that in a short time he gained the love and confidence of the natives and gave promise of a long and useful life among them. But ere another year had passed he was laid aside by sickness from active missionary work, and in a few months more he and his wife, whom he had recently married, were on their way home to England. Here,

after much severe suffering, but in the blessing of triumphant faith and perfect resignation, he died on July 5, 1885. He had said years before, "Oh I like to shine! I want all the world to see the face of Jesus reflected in me" and now he had gone to "shine as the stars forever and ever." We

are glad to know that his wife has returned to China as a trained nurse and is at work with Dr. Hodge in Hankow. Friends will be much gratified with the excellent photograph which appears as a frontispiece to this book.

## Editorial Notes and Missionary News.

A MEETING of the Committee of Correspondence for the General Missionary Conference was held on the 19th June. Present: the Rev. G. F. Fitch, chairman; Drs. Williamson and Allen; Messrs. Muirhead, Stevenson and Herring. After prayer by Dr. Allen, a ballot was called for a Secretary, when Mr. Muirhead was chosen. Dr. Williamson, having been appointed Treasurer for the Conference, was also requested to act in that capacity for the Committee. He stated that \$369.16 had been received by him from members of the Conference, and the expenses were \$136.57, leaving a balance in hand of \$232.59.

Mr. Fitch read a letter from Dr. Ekman, Director of the Swedish Missionary Society, addressed to the General Conference, intimating that several missionaries of that Society would be sent out in the autumn, and desiring that the Conference would advise them as to an appropriate field of labour. The Secretary was requested to write Dr. Ekman that the Committee would be glad to welcome the missionaries on their arrival and consult with them on the subject in question.

It was also desired that a circular be prepared and circulated among the different local missions in accordance

with the report of the Committee on Union, that each would appoint a representative for the purpose stated in that report and communicate with the Secretary of the Committee. It was then agreed that our meetings should be on the first Thursday of every quarter, always allowing for any special business.

The minutes of the Committee were to be reported to the *Chinese Recorder and Missionary Journal* and the *Messenger*, with the consent of the editors.

The following circular has been circulated widely, and is now published for the information of all concerned:—

At a meeting of the Committee of Correspondence for the General Missionary Conference on the 19th June, it was resolved to issue a circular to the various local missionary associations in terms of the second and third articles of the Report of the Committee on Union. It is there stated "that a Committee of Correspondence, consisting of seven members of Conference, residing in Shanghai, be elected, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in the differ-